

Chain tabdee (disparagement) is utilized to wrongly label Muslims as Kharijites



Online polemicist, Bro Hajji (Muhammad Naheem Safdar) has made a number of videos rebutting the daw'ah of the Madakhila - specifically their erroneous labelling of scholars, du'at and lay Muslims as being "kharijites".

In response to his efforts one of his readers compiled this list of Q & A's with text and links. This will be shared online in order to combat the "PDF thunder-storm" that Madkhali affiliates (i.e. SPUBS /TROID) use to drown out all other voices.



<https://www.youtube.com/channel/UCxsGPkAwK3IySXOWXimsDeg>



<https://www.facebook.com/mohammadnaheemsafdar123>

Falsely labelling Muslims as being kharijites is endemic online and this document is an effort to combat this scourge. Erroneous tabdee' (disparagement) causes division, can be sinful and also harms Muslims i.e. puts them under the spotlight of security services / agencies. As such, download and disseminate this text at will! It is time that we challenged the chain tabdee' extremists and their narrative!

Make du'a for the compiler of this text who wishes to remain anonymous. Disseminated with the permission of the compiler and Bro Hajji.

Question & Answer Format

Q. Is there a difference of opinion regarding khuruuj (rebellion against a leader)?

Q. Can an oppressor be a rightful leader?

Q. Did Al-Husain, Ibn Zubayr, the scholars of Madina and the scholars of Iraq rebel?

Q. Is khuruuj better than patience?

Q. Can someone who rebelled against a leader be a martyr (shaheed)?

Q. Did Zayd ibn Ali revolt? (the great-grandson of Ali ibn Abu Taalib)?

Q. Did Al Hassan ibn Salih rebel?

Q. Did Saeed bn Jubayr rebel?

Q. Did they do it out of a religious conviction?

Q. Is there a difference between the Khawaarij and Bughat (rebels)?

- Q: Is everyone who rebels from the Khawaarij?*
- Q: Is there a difference between the rebels and people of Bid`ah (innovation)?*
- Q: Can we take their testimony?*
- Q: Is khuruuj against an unjust leader an issue of aqeedah or fiqh?*
- Q: Is ijtihaad allowed in the issue of khuruuj?*
- Q: Did the Salaf call for khuruuj?*
- Q: Does calling for khuruuj make you a mubtadi (an innovator)?*
- Q: How many of the Salaf rebelled?*
- Q: Was it a small group?*
- Q: Were they knowledgeable?*
- Q: Did Ibn Umar regret not doing khuruuj against Hajjaj?*
- Q: Can we advise or rebuke the leader in public?*
- Q: Did the Salaf abuse the leader in public?*
- Q: Can we pray behind an oppressive leader?*
- Q: Did Al-Hassan and Al-Husain abuse Marwaan in public?*
- Q: Is there Ijma` (consensus) on the impermissibility of khuruuj?*

- Q: Is there a difference of opinion regarding khuruuj (rebellion against a leader)?*
- Q: Can an oppressor be rightful leader?*

Source: الاستذكار

(م) 978 - 1071 هـ = 463 - 368 ابن عبد البر)

T1: "And for his statement DO NOT STRUGGLE POWER FROM ITS RIGHTFUL OWNERS (THE LEADERS). The people DIFFERED on that. Some say that the RIGHTFUL OWNERS are people of justice, goodness, gracefulness, piety and the power to exercise all these. These are the people you do NOT struggle power with. As for the people of oppression, sinfulness and oppression these people do NOT have a right to leadership. Their evidence is the statement of Allah to Ibrahim: "[Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does NOT include the wrongdoers."

وَأَمَّا قَوْلُهُ أَلَا تُنَازِعُ الْأَمْرَ أَهْلَهُ فَقَدْ اخْتَلَفَ النَّاسُ فِي ذَلِكَ فَقَالَ الْقَائِلُونَ مِنْهُمْ أَهْلُهُ أَهْلُ الْعَدْلِ وَالْإِحْسَانِ وَالْفَضْلِ وَالِدِّينِ مَعَ الْقُوَّةِ عَلَى الْقِيَامِ بِذَلِكَ فَهَؤُلَاءِ لَا يُنَازِعُونَ لِأَنَّهُمْ أَهْلُهُ وَأَمَّا أَهْلُ الْجَوْرِ وَالْفِسْقِ وَالظُّلْمِ فَلَيْسُوا بِأَهْلٍ لَهُ وَاحْتَجُّوا بِقَوْلِ اللَّهِ عَزَّ وَجَلَّ لِإِبْرَاهِيمَ

Q. Did Al-Husain rebel?

Q. Did Ibn Zubayr rebel?

Q. Did the scholars of Madina and Iraq rebel?

Q. Did the Salaf as salih rebel?

Q. Is khuruuj better than patience?

Source: الاستذكار

(م) 1071 - 978 هـ = 463 - 368 ابن عبد البر

T: A group of the Salaf-us-Salih (pious predecessors) went with this stance and some honourable people followed them including the Quran reciters and scholars from the people of Madina and Iraq. For the same reason, Ibn Zubayr and Al-Husain rebelled against Yazid. The best of the people of Iraq rebelled, along with their scholars, against Al-Hajjaj. The people of Madina rebelled against the Banu Umayyads.

Using this and similar statements like it a group among the Mutazilah (extreme rationalists) also go with this view. It is also the view of the Khawaarij.

But as for Ahlu Aunna wal Jama'h (i.e. the people of the Sunnah) and their scholars, they say the leader MUST be gracious, knowledgeable, just and have a strong personality. If this is NOT possible it is BETTER to obey the unjust leader than to rebel against him because rebellion replaces security with fear. It causes bloodshed.....these (calamities) are greater than being patient with the oppressor.

ذَهَبَ إِلَى هَذَا طَائِفَةٌ مِنَ السَّلَفِ الصَّالِحِ وَاتَّبَعَهُمْ بِذَلِكَ خَلْفٌ مِنَ الْفَضَلَاءِ وَالْقُرَّاءِ وَالْعُلَمَاءِ مِنْ أَهْلِ الْمَدِينَةِ وَالْعِرَاقِ وَبِهَذَا خَرَجَ بَنُو الزُّبَيْرِ وَالْحُسَيْنُ عَلَى يَزِيدَ وَخَرَجَ خِيَارُ أَهْلِ الْعِرَاقِ وَعُلَمَائِهِمْ عَلَى الْحَجَّاجِ وَلِهَذَا أَخْرَجَ أَهْلُ الْمَدِينَةِ بَنِي أُمَيَّةَ عَنْهُمْ وَقَامُوا عَلَيْهِمْ فَكَانَتْ الْحَرَّةُ وَبِهَذِهِ اللَّفْظَةِ وَمَا كَانَ مِثْلَهَا فِي مَعْنَاهَا مَذْهَبٌ تَعَلَّقَتْ بِهِ طَائِفَةٌ مِنَ الْمُعْتَزِلَةِ وَهُوَ مَذْهَبُ جَمَاعَةِ الْخَوَارِجِ وَأَمَّا جَمَاعَةُ أَهْلِ السُّنَّةِ وَأَيْمَتُهُمْ فَقَالُوا هَذَا هُوَ الْإِخْتِيَارُ أَنْ يَكُونَ الْإِمَامُ قَاضِيًا عَالِمًا عَدْلًا مُحْسِنًا قَوِيًّا عَلَى الْقِيَامِ كَمَا يَلْزَمُهُ فِي الْإِمَامَةِ فَإِنْ لَمْ يَكُنْ فَالْصَّبْرُ عَلَى طَاعَةِ الْإِمَامِ الْجَائِرِ أَوْلَى مِنَ الْخُرُوجِ عَلَيْهِ لِأَنَّ فِي مُنَازَعَتِهِ وَالْخُرُوجِ عَلَيْهِ اسْتِبْدَالُ الْأَمْنِ بِالْخَوْفِ وَإِرَاقَةُ الدِّمَاءِ وَالْإِطْلَاقُ أَيْدِي الدُّهْمَاءِ وَتَنْبِيْثُ الْغَارَاتِ عَلَى الْمُسْلِمِينَ وَالْفَسَادُ فِي الْأَرْضِ وَهَذَا أَعْظَمُ مِنَ الصَّبْرِ عَلَى جَوْرِ الْجَائِرِ

<https://al-maktaba.org/book/1722/1895#p2>

Similar statement exists in tafseer Qurtubii (شمس الدين) 671 - 600 القرطبي، 1204 - 1273 هـ،

<https://al-maktaba.org/book/31702/585#p1>

<https://al-maktaba.org/book/31702/586#p1>

Q: Can someone who rebelled against a leader be a martyr (shaheed)?

Q: Did Zayd ibn Ali revolt (the great-grandson of Ali ibn Abu Taalib)?

T1: "Zaid ibn Ali

..... He was very knowledgeable, gracious and amiable. He rebelled which caused him to be martyred.”

سير أعلام النبلاء
(م) 1347م – 1275هـ، 748 هـ - 673الذهبي، شمس الدين)

زَيْدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ * (د، ت، ق) - 178
ابن أبي طالب، أبو الحسين الهاشمي، العلوي، المدني
أخو: أبي جعفر الباقر، وعبد الله، وعمر، وعلي، وحسين
وأُمّه: أم ولد
روى عن: أبيه؛ زين العابدين، وأخيه؛ الباقر، وعروة بن الزبير
وعنه: ابن أخيه؛ جعفر بن محمد، وشعبة، وفضيل بن مرزوق، والمطلب بن زياد، وسعيد بن خنيم، وابن أبي الزناد
وكان ذا علم وجلالة وصلاح، هفاً، وخرج، فاستشهد

<https://al-maktaba.org/book/10906/4370#p7>

T2: “I say: He rebelled due to an interpretation and was killed as a Martyr...”

،قلت: خرج مأولاً، وقتل شهيداً

<https://al-maktaba.org/book/10906/4372#p9>

Q: Did Al Hassan ibn Salih rebel?

Q: Did Saeed bn Jubayr rebel?

Q: Did they do it out of a religious conviction?

سير أعلام النبلاء
(م) 1347م – 1275هـ، 748 هـ - 673الذهبي، شمس الدين)

T: “He said: When you see Al-Hassan ibn Salih it is as if you have seen Sa'eed bn Jubayr. ..

I say: They share some similarities which are: they both have knowledge, they both are good worshipers of Allah, they both rebelled (did khuruj) against their oppressive leaders as a religious conviction ”

قال: الحسن بن صالح، الذي لو رأيته ذكرت سعيد بن جبیر، أو شبّهته بسعيد بن جبیر
قلت: بينهما قدر مشترك، وهو العلم، والعبادة، والخروج على الظلمة تدنياً

<https://al-maktaba.org/book/10906/5250#p11>

Q. Is there a difference between the Khawaarij and Bughat (rebels)?

Q: Is everyone who rebels from the Khawaarij?

T: Our teacher said: The MAJORITY of the scholars differentiate between the Khawaarij and the rebels that make interpretations. This is known with the companions (sahabah), the people of hadith and the Jurists (fuqahaa).

والبغاة قال شيخنا: يفرق جمهور العلماء بين الخوارج
المأولين، وهو المعروف عن الصحابة، وعليه عامة أهل الحديث والفقهاء

[: يا أهل الإسلام قاتلوهم ولا يأخذكم حرج من قتالهم، فوالله ما أعلم قوماً على بساط الأرض أعمل بظلم ولا 2 وقال الشعبي]
 أجور منهم في الحكم
 وتجبرهم في الدين واستذلّاهم [3] [وقال سعيد بن جبيرة: قاتلوهم ولا تأثموا من قتالهم بنية ويقين، قاتلوهم على جورهم في الحكم]
 الضعفاء، وإماتتهم الصلاة

<https://al-maktaba.org/book/9783/3438#p1>
<https://al-maktaba.org/book/9783/3439#p1>

T: Said bn Abdul Hamiid narrates to me that Maalik bn Anas made a Fatwa (religious verdict) for khuruuj along-side Muhammad. And they told him: we have abu Jaafar's covenant (bay'a) on our neck. And he said: Your bay'a was forced.

Source: تاريخ الطبري

(م. 923 - 839 هـ، 310-224 الطبري، أبو جعفر)
 قال: وحدثني سعيد بن عبد الحميد بن جعفر بن عبد الله بن الحكم ابن سنان الحكمي أخو الأنصار، قال: أخبرني غير واحد أن مالك بن أنس استفتي في الخروج مع محمد، وقيل له: إن في أعناقنا بيعة لأبي جعفر، فقال: إنما بايعتم مكرهين، وليس على كل مكره يمين فأسرع الناس إلى محمد، ولزم مالك بيته

<https://al-maktaba.org/book/9783/4257#p5>

Q. How many of the Salaf rebelled?

Q. Was it a small group?

Q. Were they knowledgeable?

T1: Al-Hassan, Saeed ibn Jubair, Ash-shaabii and the rest of the taabeiin used to take the wealth of the oppressors.... And they do NOT see their rulership has being legitimate. They used to take it as a right from the evil people... And they struck the face of Al-Hajjaj with the sword. Four thousand of the reciters rebelled against him (Al-Hajjaj) and they were the best of the taabeen.

Source: أحكام القرآن

(م. 980 - 917 هـ، 370 - 305 الجصاص، أبو بكر)
 وَقَدْ كَانَ الْحَسَنُ وَسَعِيدُ بْنُ جُبَيْرٍ وَالشَّعْبِيُّ وَسَائِرُ التَّابِعِينَ يَأْخُذُونَ أَرْزَاقَهُمْ مِنْ أَيْدِي هَؤُلَاءِ الظَّالِمَةِ لَا عَلَى أَنَّهُمْ كَانُوا يَتَوَكَّلُونَ وَلَا يَرَوْنَ إِمَامَتَهُمْ وَإِنَّمَا كَانُوا يَأْخُذُونَهَا عَلَى أَنَّهَا حَقُّهُمْ فِي أَيْدِي قَوْمٍ فَجَرَةٍ وَكَيْفَ يَكُونُ ذَلِكَ عَلَى وَجْهِ مَوَالِيَتِهِمْ وَقَدْ ضَرَبُوا وَجْهَ الْحَجَّاجِ بِالسَّيْفِ وَخَرَجَ عَلَيْهِ مِنَ الْفُرَّاءِ أَرْبَعَةُ أَلْفٍ رَجُلٍ هُمْ خَيْرُ التَّابِعِينَ

T2: Also the statement of Ibn Battol points to the fact khuruuj can be permissible and not permissible according to his understanding, for verily obedience to the oppressive leader is better than khuruuj (rebellion).... If it was that khuruuj was unconditionally Haram and that obedience was unconditionally compulsory he would NOT have said that : For verily, obedience to the oppressive leader is better than khuruuj (rebellion). Like saying fasting Ramadhan is better than eating in Ramadhan.

Source: كتاب العواصم والقواصم في الذب عن سنة أبي القاسم
 (م. 1436 - 1373 هـ = 840 - 775 ابن الوزير)

وكذلك كلام ابن بطال الذي نقله السيد أيضاً، فإنه يدل بمفهومه على جواز الخروج وعدمه، لأنه
 (خيرٌ من الخروج عليه، لما في ذلك من تسكين الدهماء، وحقن الدماء، ولو كان الخروج حراماً قطعاً، 1 إن طاعة المتغلب)
 والطاعة واجبة قطعاً، لم يقل: إن الطاعة خيرٌ من الخروج، كما لا يقال: إن صوم رمضان خيرٌ من فطره

<https://al-maktaba.org/book/31857/3009#p6>
<https://al-maktaba.org/book/31857/3010#p1>

Q. Did Ibn Umar regret not doing khuruuj against Hajjaj?

T: When Ibn Umar said: I don't regret anything in this world except three things. 1. ... 2.... 3. That I did not fight against the oppressive group which descended on us. That is Al-Hajjaj.

سير أعلام النبلاء Source
(م) 1347م - 1275هـ، 748 هـ - 673هـ، شمس الدين ()
لَمَّا احْتَضَرَ ابْنُ عُمَرَ، قَالَ: مَا أَسَى عَلَى شَيْءٍ مِنَ الدُّنْيَا إِلَّا عَلَى ثَلَاثٍ: ظَمًا الْهَوَاجِرَ، وَمُكَابَدَةَ اللَّيْلِ، وَأَنِّي لَمْ أَقَاتِلِ الْفِتْنَةَ الْبَاغِيَّةَ الَّتِي
(-) 1 أَنْزَلَتْ بَنَاءً - يَعْنِي: الْحَجَّاجَ)

<https://al-maktaba.org/book/10906/3038#p5>

Q. Can we advise or rebuke the leader in public?

Q. Did the Salaf abuse the leader in public?

Q. Can we pray behind an oppressive leader?

Q. Did Al-Hassan and Al-Husein abuse Marwaan in public?

T: And in that is the etiquettes of dealing with the leaders and goodness with them is to advise them privately. And taking the information about what people say about them so that ... about them. All this is when it is possible to do. If it is not possible to rebuke or advise him privately, then it should be done publicly so that the truth will NOT suffer.

شرح النووي على مسلم Source:
(م) 1278 - 1234هـ، 676 - 631 النووي، أبو زكريا)
وَفِيهِ الْأَدَبُ مَعَ الْأَمْرَاءِ وَاللِّطْفُ بِهِمْ وَوَعَظُهُمْ سِرًّا وَتَبْلِيغُهُمْ مَا يَقُولُ النَّاسُ فِيهِمْ لِيُنْكَفُوا عَنْهُ وَهَذَا كُلُّهُ إِذَا أُمِنَ ذَلِكَ فَإِنْ لَمْ يُمَكَّنِ
الْوَعْظُ سِرًّا وَالْإِنْكَارُ فَلْيَفْعَلْهُ عَلَانِيَةً لِئَلَّا يَضِيعَ أَصْلُ الْحَقِّ

<https://al-maktaba.org/book/1711/4039#p2>

التوضيح لشرح الجامع الصحيح Source:
(م) 1401 - 1323 هـ = 804 - 723 ابن الملقن)

<https://al-maktaba.org/book/32862/11706#p3>

T: Waqii` narrates to us: He said, Abu Jaafar was asked about praying with the leaders. He said, pray with them because we also pray with them. Verily Al-Hassan and Al-Hussein used to pray behind Marwaan. He said, I say the people used to say it was Taqiyyah. He said how can that be when they used to abuse Marwan to his face while his was on the Minbaar.

حَدَّثَنَا وَكِيعٌ، ثنا بسطامٌ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الصَّلَاةِ مَعَ الْأَمْرَاءِ، فَقَالَ: «صَلِّ مَعَهُمْ فَإِنَّا نُصَلِّي مَعَهُمْ، قَدْ كَانَ الْحَسَنُ، - 7568
وَالْحُسَيْنُ يُبَيِّنُ أَنَّ الصَّلَاةَ خَلْفَ مَرْوَانَ»، قَالَ: فَقُلْتُ: النَّاسُ يَزْعُمُونَ أَنَّ ذَلِكَ تَقِيَّةٌ، قَالَ: وَكَيْفَ إِنْ كَانَ الْحَسَنُ بَنَ عَلَيَّ يَسُبُّ
مَرْوَانَ فِي وَجْهِهِ وَهُوَ عَلَى الْمِنْبَرِ حَتَّى تَوَلَّى

<https://al-maktaba.org/book/33038/8424#p1>

Q. Is there Ijma` (consensus) on the impermissibility of khuruuj?

T1: For that reason, the statement of the author of Sharh Muslim that Khuruuj or fighting the Muslim leader is Haram by the consensus of the Muslims even if he is a an oppressive sinner BUT THIS Ijma` (consensus) has been CONTESTED by the khuruuj of Al-Hussein on Yazid ibn Muawiyah, Ibn Zubayr on Abdul Malik bn Marwan and all those that were with them in the khuruuj from the Salaf.

Source: مغني المحتاج إلى معرفة معاني ألفاظ المنهاج: 000 هـ = 977 - 000 الخطيب الشربيني (م)

وَيَذُلُّ لِذَلِكَ قَوْلُ الْمُصَنِّفِ فِي شَرْحِ مُسْلِمٍ: إِنَّ الْخُرُوجَ عَلَى الْأَئِمَّةِ وَقِتَالَهُمْ حَرَامٌ بِإِجْمَاعِ الْمُسْلِمِينَ، وَإِنْ كَانُوا فَسَقَةً ظَالِمِينَ لَكِنْ تُوزَعُ فِي الْإِجْمَاعِ بِخُرُوجِ الْحُسَيْنِ عَلَى يَزِيدَ بْنِ مُعَاوِيَةَ وَابْنِ الزُّبَيْرِ عَلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ، وَمَعَ كُلِّ مِنْهُمَا خَلَقٌ كَثِيرٌ مِنَ السَّلَفِ، وَقَدْ يُقَالُ: إِنَّ مَرَادَهُ الْإِجْمَاعُ بَعْدَ ذَلِكَ، وَفَرَّقَ بَعْضُهُمْ بَيْنَ مَنْ تَغَلَّبَ عَلَى الْإِمَامَةِ فَيَجُوزُ الْخُرُوجُ عَلَيْهِ إِذَا جَارَ وَبَعَى، وَبَيْنَ مَنْ عَقَدَتْ لَهُ الْإِمَامَةُ فَلَا يَجُوزُ، وَتَحْصُلُ مُخَالَفَةُ الْإِمَامِ بِأَحَدٍ أَمْرَيْنِ: إِمَّا (بِخُرُوجِ عَلَيْهِ) نَفْسِهِ (و) إِمَّا بِسَبَبِ (تَرْكِ الْإِنْفِقَادِ) لَهُ (أَوْ) لَا

<https://al-maktaba.org/book/11444/2588#p3>

Source: العواصم والقواصم في الذب عن سنة أبي القاسم: 1436 - 1373 هـ = 840 - 775 ابن الوزير (م)

(بن مُجَاهِدِ الْإِجْمَاعِ عَلَى تَحْرِيمِ الْخُرُوجِ عَلَى الظُّلْمَةِ، رَدُوا ذَلِكَ عَلَيْهِ وَقَبَّحُوهُ، 1 ومما يدلُّ على ذلك أنه لما ادعى أبو عبد الله (وكان ابن حزم - على تعصُّبه لبني أُمَيَّة - مَمَّنْ رَدَّ عَلَيْهِ، فَكَيْفَ بغيره؟ واحتج عليه ابن حزم بخروج الحسين بن علي عليهما السلام (الأشعث ومن معه من كبار التابعين على الحجاج 2 على يزيد بن معاوية، وبخروج ابن)

<https://al-maktaba.org/book/31857/3069#p1>

Note: Misunderstand this statement at the risk of your Islam.

Everyone who rebels against a rightful leader who the people have agreed upon is called a Kharijite. Whether the rebellion was during the days of the rightly guided caliphs or after them in time of the taabaeen or any other time.

Source: الملل والنحل

(م) 1153 - 1086 هـ = 548 - 479 الشهرستاني)

كل من خرج على الإمام الحق الذي اتفقت الجماعة عليه يسمى خارجياً، سواء كان الخروج في أيام الصحابة على الأئمة الراشدين؛ أو كان بعدهم على التابعين بإحسان، والأئمة في كل زمان.

<https://al-maktaba.org/book/11812/130#p6>